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# THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, SEPTEMBER 14, 1905.

VOL. VII, NO 37.

## Building Movement.

READ THIS CAREFULLY.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to your duty.

The American Baptist Education Society has agreed to give Mississippi College twenty five thousand dollars (\$25,000) for a science building provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by Dec. 31, 1906. We can make our notes payable in equal annual installments beginning not later than Nov. 1, 1906, and ending not later than Nov. 1, 1910. It is important that many of us shall make our first payment this fall of winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards write me and I will send them.

Yours for progress,

W. T. LOWREY.

### SUBSCRIPTION CARD.

—Miss.—1905.

I promise the following amounts to Mississippi College and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$
Cash by Nov. 1, 1906.....	\$
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## Occurrence and Comment.

The Anglo-Japanese treaty was signed Aug. 12. While its exact terms are not known, the document "affords mutual guarantees for the protection of British and Japanese interests, even if the two contracting parties are only threatened by a single hostile power." This treaty will be a mighty factor in insuring peace in the world, especially in the far East.

The whiskey saloon maintains its reputation as one of Satan's most fruitful

fields of evil. It cannot be reclaimed and made good. The subway Tavern dedicated in New York City last August by Bishop Potter with prayer and the doxology ceased to exist September 3rd, and hereafter will be a plain, ordinary rum shop. The object of its establishment was to separate immorality and the drinking habit. It could not be done. Even a Bishop could not sanctify Bacchus with songs and prayers.

The Russians are reaping some of the fruits of bad faith. The Rothschilds and other Jewish bankers have refused an advance on a loan except on the condition of an absolute emancipation of the Jews. The bankers make the demand that the conditions first be an actual fact before the money is turned over, because they vividly recall a former instance in which a loan was effected under similar circumstances, but that the conditions were never carried out. "Be not deceived: for whatsoever a man soweth, that shall he also reap."

It is said that one-sixth of the entire population of Japan are fishermen. What if as many of these agile little brown fellows were transformed by the renewing of their souls into fishers of men! Is not the time right now more opportune for missionary effort than ever before? Has not God drawn more closely together in sympathy than ever before the western Christian and the eastern heathen, that they may talk over together in mutual confidence the true way of life? Shall not we who have been redeemed rise to the full measure of our privilege, opportunity and responsibility, and take part in carrying out this great purpose? Think over it, pray over it, and then talk with your pastor over it.

Christian people should not be led astray in looking at the excellent qualities of the Japanese. They need the gospel of truth, honesty and purity. While he admits the noble qualities of their character—"bravery, loyalty, alertness, thoroughness and self-control"—Professor James A. B. Schere, in his work, "Young Japan," says that "the two cancers at the core of the Japanese character are deep set dishonesty and abandoned impurity." Among them, "licensed prostitution" is a source of revenue to the government, and "young girls are sold by their parents under the guise of a regard for filial piety," the word lie is merely a "jocular compliment," and "duplicity is masked by the Japanese Smile." Good and victorious soldiers are not for that reason saints.

*1st Buck Hist Lib*  
Russell Sage is quoted as saying: "I am going to live to be a hundred years old; I am going to par." This "wazard of finance" has recently passed his 89 birth day, and it seems that his mind would be less engaged in commercial activities; but not so. This is but another illustration of the Master's famous words, "Where your treasure is, there will your heart be also." Mr. Sage has unquestionably been what the world calls financial success, but he will be rejected by his countrymen as having served his fellowmen as a benefactor, and his ideals will be spurned by all citizens who believe that the wisest and happiest life results from a proper understanding of the relation that exists between accumulation and distribution, both having a common root in service.

New Zealand Baptist: "The Bishop of London has been telling his people that he was the other day traveling up from Liverpool with a Baptist minister and a Roman Catholic. 'We were not at all afraid of each other,' he says, 'although we were alone.' The Baptist minister was telling me of Evan Roberts and of the revival amongst the Welsh which was going on in Liverpool. The Roman Catholic listened with very great interest. He was a good-looking young fellow. He said, 'You know, I am accustomed to distrust any spiritual influences outside the organized ministry of our church, but I have been hit by this Welsh revival in a very remarkable way that has arrested my attention. I belong to a firm who have had a great many old debts suddenly paid in South Wales as the result of this revival. It went on for so long that my brother used to say whenever a debt was paid, 'Oh, there is another Roberts.'" The Roman Catholic said: "My dear sirs, I go periodically to the Continent, and every time I go I see less Christianity in certain countries. I thank God for any evidence that Christianity is alive in this land in these days, and, although I am a Roman Catholic, I am not ashamed to say that I am very glad to breathe a Protestant atmosphere."

It turns out that the price which the Papal jeweler has been receiving for gifts from the Pope as "the insignia of office" was only one-half the sum sent by him to pay for them, and that some graft at the Vatican has been enriching himself in diverting church funds. Good Pius X. who "is broken hearted that even in church administration dishonesty exists," has censured the Cardinal who is at the head of the administration where the irregularities took place, although not directly responsible; and has ordered that a contract be made with the Papal jeweler for fixed prices, and that a business be done with only one intermediary, and not through the department. Yes, graft is common, well-nigh universal, in the world; but it should not be known in religion. Roman Catholics are not alone in this sin. More than ever, the call comes loud and clear for fidelity in the use of trust-funds.

**How to Maintain the Christian Life.**  
BY REV. THEODORE L. CUYLER, D. D., LL. D.  
Every creature on this earth is dependent. All vegetation depends on the soil beneath it. Shut up the most stalwart in a cell without food or water, and in a few days he is a corpse. No one can keep alive his own body, by sheer self-sustentation; and God's word declares that "none can keep alive his own soul." Some members of Christ's Church commit the grievous mistake of trying to live on a past experience. They believe that they were once converted, and that is enough; they think that they were once "born again," and, having confessed Christ, what more shall be asked of them? I have known hundreds of bright babies, that are sleeping soundly in Greenwood or Mount Auburn today. To attempt to keep up a Christian life on first experience of conversion is as absurd as for me to try to live on the milk fed to me in the nursery over four-score years ago. Am I alive now? That is a most pertinent question for every professed Christian to raise. If I am alive, how shall I keep so? How shall I grow?

1. The first source of spiritual life is good food and the better the digestion, the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated from this flimsy diet. Now, all the athletic Christians, all those who can carry heavy loads do thorough work, and stand a long pull—are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found and I did eat them, and they were the joy of mine heart," said the old-time saint. Every growing Christian is a ruminating animal; he chews Bible truths and nutritious sermons, and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal. It is not easy to fight or march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them, by meditation, by prayer and soul converse with God. Martin Luther, in the thick of his campaigns with the Pope and the devil, said that he could not get on without two good hours each day for his private devotions. I have always observed that the

light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.

2. A second promoter of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of a business that has trick gambling in it; or in the atmosphere of amusements which stimulate sensual passion; or in any sort of atmosphere which puts conscience to sleep and benumbs your moral sensibilities. Orange trees do not thrive in Labrador, or tuberoses bloom in snowbanks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ and steeping it in the hot air of selfish schemings, or in the poisonous air of social frivolities. I have noticed that when young converts begin to exchange their prayer meetings for social clubs, parties, the theater, etc., they soon wither away. Bad atmosphere stunts their religion, sometimes kills it. Christians have got to mingle with the world in a thousand ways, and yet they must "keep unspotted from the world." Daniel kept his heart clean in the atmosphere of a wicked court, and a city missionary may keep clean in the slums. But there are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circles, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and without him "no man can keep alive his own soul."

3. Exercise, of course, is as essential to spiritual as it is to physical health. There is a great pith in the apostle's injunction, "Exercise thyself unto godliness." God has intrusted to you (not given them to you "in fee simple") certain powers, faculties, possessions, and capacities for his service. For want of use these limbs of the soul become as powerless as the legs of a fever patient three weeks in a hospital. Inactivity is the "dry rot" of thousands of church members. You will never gain a good appetite for God's Word, or a flush of joy on your countenance, until you lay hold of some earnest, self-denying work and keep at it. Nothing will impart such a holy vehemence to your prayers as to spend an hour by a sick bed, or in close labor with an impenitent heart. Nothing will stiffen your muscle more than tough up hill work on behalf of some unpopular cause or moral reform. The only cure for

indolence is honest work; the only cure for selfishness is self-sacrifice; the only cure for timidity is to plunge into duty before the shiver beumbus you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief or else unbelief will kill prayer. The Christian warfare is not a pitched battle; it is a campaign for life. You may often imagine that you have attended the funeral of some besetting sin—and, lo! it is on its feet again next morning! You won't fire the last shot until the gates of glory welcome you in among the crowned conquerors.

Important as good food and good air and active exercise are in themselves, yet the chief maintenance of your Christian life is the constant indwelling of the Spirit of Jesus Christ in your soul. He is the divine power to keep you warm, the divine flame to burn out your lusts and corruptions, the divine power to propel all your activities. Quench not Christ's Spirit! Depend on it that your soul will soon wither unless it is "hid with Christ in God." As carefully as you lock money in a safe, or hide a diamond out of the reach of a thief, hide your innermost hope and heart in the safe keeping of your Saviour! If you become a part and parcel of the Lord Jesus—as every true Christian is—then because he lives, you shall live forever also.—Christian Work.

#### The West Judson Association.

This body met with the Zion Church in its twenty-first session, on August 29, 1905. We were most royally entertained by the church and community. This is, no doubt one of the best associations in the State. It has twenty-four churches, and about 2,600 members. The writer has attended sixteen sessions of this body, and has served as moderator twelve years. He has seen the reports on Foreign Missions grow from nothing to \$980. The letters from the churches showed an advance along all lines of work, many good meetings being reported. We have

in this association some of as noble and consecrated pastors as could be found anywhere, such as Kimbrough, Gullett, Pannell, Price, Landers, Epting, Randolph and others. God bless them. We love them as true yoke-fellows. A feature of the association was the spirituality of it which was at high tide from first to last. On Thursday night after a fine sermon by Bro. W. J. Epting, two bright young ladies professed faith in Christ, and about thirty others offered themselves as objects of prayer. We were "snubbed" by both ye editor and Bro. Rowe this time. Possibly the cause of your absence is that you have the meeting announced in your paper September 29, instead of Aug. 29. We will let you off provided you will not do so again.

Fraternally,

T. A. J. BEASLEY.

Ecru, Miss.

September 14

1905

#### Meetings.

##### ABBEVILLE.

This church is on the I. C. Railroad, in Lafayette County. The meeting began fourth Sunday in July, and on account of the yellow fever situation continued only four days, the writer doing the preaching. Up to the close of the meeting there was a good interest, and if the services had continued we believe there would have been some visible results.

##### CANAAN.

This church is in the Tippah Association, eight miles south of Saulsbury, Tenn. The meeting began the first Sunday in August and continued one week. Bro. Darling of Satilo, did the preaching. A large number of conversions, eight received for baptism.

##### SHADY GROVE.

This church is in Tippah County, six miles from Blue Mountain. The meeting began second Sunday in August, and continued one week, the writer doing the preaching. Sixteen received for baptism. Large crowds attended every service.

##### RED BANKS.

This church is on Frisco Railroad in Marshall County. The meeting began third Sunday in August, and continued one week. Had Bro. E. M. Osborne of New Albany with me from Monday on through the meeting. He preached with great power and acceptance to the people. Good crowds at every service. One received for baptism, and the church greatly strengthened.

It was my pleasure to be with Bro. W. J. Epting, in one of his meetings, at Fellowship Church in Tippah Association. The meeting began fifth Sunday in July and continued one week. A large number of conversions, and sixteen received for baptism. Large crowds at every service.

It was my pleasure to be with Bro. W. J. Epting, in one of his meetings, at Fellowship Church in Tippah Association. The meeting began fifth Sunday in July and continued one week. A large number of conversions, and sixteen received for baptism. Large crowds at every service.

Yours fraternally,  
C. L. WILSON.

#### Some Meetings.

The second Saturday in Aug., I began a meeting of days at County Line Church, Rankin County Association.

Bro. A. L. O'Briant came Monday and did the preaching till the meeting closed. The meeting continued six days. The church was greatly revived, and 13 were added to them—10 by baptism.

We gave the preacher \$35.00 for the 4 days service in which he did the preaching. We had with us Rev. W. P. Chapman, and C. A. Burnham, both of them rendered much of the success of the meeting. It was a good meeting in every way. I have been preaching for this church 14 years in succession, and God has blessed our labors. The church now numbers about 150 and it would be hard to find a more noble set of men and women, boys and girls than those at County Line.

Our meeting at Sylvarena began the 3rd Saturday in August and lasted 7 days. Here we also had Bro. O'Briant to do the preaching and he seemed to preach the gos-

pel with apostolic power. Truly he is a great preacher and a noble good man in every way. We love him. 31 were added to the church by baptism. They gave the preacher \$42.00 for his services.

"The Lord has done great things for us whereof we are glad."

The church invited Bro. O'Briant to come back next year and he promised to do so. This is my second year with that church, and at the close of the meeting the church gave me an unlimited call for the future.

No better people live on this earth than the Sylvarena people and we are expecting great things of them.

L. S. TERRY.  
Galilee, Miss., Sept. 1; 1905

#### Sound Words.

The proper statement of the Baptist position is the one thing most helpful—after the Gospel and divine grace—to Baptist success, and we know of nothing more in line with that "ipse dixit" than the true voice and intimate and necessary relation of the two rites or ordinances known as Baptism and the Lord's Supper. With this philosophy of our blessed and holy religion well defined and well understood the stronghold of the Baptists is absolutely impregnable and more unassailable than if they were covered by the everlasting rocks of Gibraltar. Such an understanding would not only make sound and backbone Baptists of most or all of our "doubting Peters," but go far in its tendency and convincing force to bring all other sincere and truth-loving Christians to fall into line, and go with us to the Promised Land.

I think I will risk saying one thing that I had not set out to say, and that is, that these two ordinances contain within themselves not only the essence, but the very substance—bone, fiber and blood or life—of the Gospel of salvation.

If any fairly sensible and thoughtful preacher will study these two pillars of the true churches of Christ thoroughly and separately, and then in their relation to each other, until he has them fully in his mind and heart, then he has themes and subjects and matter enough to supply a lifetime of Gospel preaching, and also, and above, all Gospel truth enough to convert the whole world.

Recently I have read a little booklet that has suggested these thoughts, and I want every Baptist in the land to know about it and not only to know about it, but to procure it and read it as I have done carefully, candidly and prayerfully, and I am sure he or she will find it one of the most suggestive and instructive little books in helping to define the Baptist position now in print. The booklet is written by Rev. R. S. Gavin, of Bessemer, Ala., and published by the Baptist Book Concern, Louisville, Ky.

It may be worth something to know that the discussion of this subject—"The Language of the Two Ordinances"—did not originate in a spirit of controversy,

but is the logical outcome of a life and death struggle of this dear, good man to find out "the truth as it is in Jesus" and not in the opinions of men "as the manner of too many is." He was not born of Baptist parents nor trained in Baptist schools, but altogether of Pedro Baptist descent and tutilage even into the ministry when like Judson and Rice, the renowned missionaries, and not a few others of our strong men of the past, and today, he was brought by God's Providence and grace to think and study and to know the truth, "for conscience sake."

This little booklet is the substance of that great struggle in its outcome, and is in our opinion well nigh the clearest and best statement and defense of the "Baptist Position" that I have ever yet seen. You know the concurrent testimony of Christian experience in agreement, is one of the strong proofs of its unity, in the light of which I can bear personal witness, having in my own history under the same impulsion, gone over the same field in extenso and reached the same conclusions. But don't let any one be satisfied with reading this feeble commendation, but send along and get the little book, and you will find that it is not simply "gilt edged," but real gold. You can get it for 10-cents of the author, Rev. R. S. Gavin, Bessemer, Ala., or the Baptist Book Concern, Louisville, Ky.

In love, your brother.

J. A. H.

#### Richmond.

I began a meeting here with Bro. Murray on the fourth Sunday in August and continued seven days. During my college course I spent all my vacations teaching at this place, and attachments were formed in the school-room which made me peculiarly anxious as to the results of the meeting. There were 38 added to the church—all for baptism. It seemed impossible to close Friday, but circumstances made it necessary. It was thought well to close Thursday, 19 having been baptized in the morning, but at the close of the evening service 13 splendid young men surrendered their hearts to God and united with the church. These were baptized Friday morning; then without any preaching service six others came to the church for membership. The Holy Ghost deeply convicted men of sin—so much so that one young man, who had just ordered a jug, poured out the liquor on the ground. It was discovered also that the root of an old tree near the church had been made the receptacle of decks of mutilated cards. Strong men wept under the weight of sin, and came humbly to the mercy seat.

This church has made considerable progress since Bro. Murray became pastor five years ago. He took the church for one-fourth time. There was no Sunday School, the majority of the people being outrightly opposed to Sunday School. Now the church has moved Bro. Murray to half time, and has a good Sunday School organized. There is progress along almost all lines.

These noble people made me a free-will offering of \$100.00 at the close of the meeting.

M. O. PATTERSON.

## THE BAPTIST.

## College Tidings.

I had the pleasure yesterday of visiting Palestine, one of the churches where Rev. J. L. Pettigrew was pastor so many years. Rev. C. L. Lewis of Raymond is now their Bishop. Being always anxious that his churches shall do their part in every noble work, Bro. Lewis invited me to make the rounds with him while the quarantines are on. Yesterday the brethren of Palestine church subscribed \$181.21, and a member of the Second Church, Jackson, who was present subscribed \$25.00. I already had subscriptions from Palestine for \$35.00 so that church now stands pledged for \$216.21.

Within the last few days I have received two letters that made me glad. One was from Victor Montgomery from Edwards who had clipped my subscription card from THE BAPTIST and filled five of the spaces with \$10.00 each. The other was from Rev. W. E. Farr and wife, Roxie, Miss., who had clipped the same card and filled the six spaces with \$10.00 each. How glorious it would be if 10,000 Baptists in Mississippi would follow their example at once. Next Sunday, I go to Brownsville.

The fever situation is surely as favorable as could be expected, and we are hoping that we can open on Oct. 4th. Should there be any changes of dates we shall be sure to give notice.

Hoping for a multitude of students when the opening does come, and asking all our friends to help us, I remain,

Very truly,  
W. T. LOWREY.

## A Summer's Work.

I have just closed my summer's protracted meeting work, preaching from two to three times a day for five weeks. Two weeks' work was with my own churches in the country. I was with Silone, then with Zion, and Anding each a week. We received 56 for baptism, a number by letter and two by restoration. The meetings were all largely attended and interest fine. The last meeting held was with the church at Anding. The meeting was not only at high water marks religiously, having three preaching services each day, but the matter of building up and maintaining a high school in the town was thoroughly agitated. And at the request of the citizens I spoke to them one evening on the subject. A high school association was formed by the best citizens of the community. Agreeing to maintain such a school for a period of five years.

Pastor C. E. Welch was unanimously elected by the Association to be principal. I am sure that this is a move in the right direction, and in such a country, with such people led by C. E. Welch, you may look for great things at Anding. The good people showed their appreciation to the visiting preacher by paying him \$54.00 for his five days work and unanimously invited him to come again next year.

Your brother,  
J. R. JOHNSTON.  
Gloster, Miss.

## Spring Hill.

Spring Hill Church is located at Knoxville.

We invited Bro. W. S. Allen to assist in our meeting, but on account of the strict quarantine he failed to reach us. The preaching was then left to the pastor. We had large congregations and the Lord blessed us. Nine united with the church. At the close of the meeting the church surprised me with an offering of \$38.10 and an extra gift of enough to buy me a new hat.

Praying His blessings upon them.

W. E. FARR.

Roxie, Miss.

## Providence.

On 1st. Sunday in August, Providence church came together in a few days meeting. The people came in great crowds from the very first service. The Spirit was present and did his office work. Eleven united with the church, the writer did the preaching. We baptized in our new pool. God bless this church is my prayer.

W. E. FARR.

Roxie, Miss.

## Union.

Our meeting of days began 4th. Sunday in August with Rev. J. L. Hughes of Sturgis to do the preaching. Union is the oldest and largest church in Franklin Co. We had two services each day with dinner on the ground. Bro. Hughes did some splendid preaching; he made "The Way" plain and simple. The results were eleven accessions to the church. His blessings upon Bro. Hughes.

W. E. FARR.

Roxie, Miss.

## Strong River Association.

As the yellow fever excitement is high at this time we will not expect a large attendance at Clear Branch on the 15th. of this month, but hope that all of the churches will be represented either by letter or delegates. Any delegates not being able to come may send their letters to Wayne Sutton, Florence, Miss., and we will do the best we can for all concerned; also committees not able to attend may send their reports. There will be no trains met by the church. Funds for minutes may also be sent to Wayne Sutton.

S. MORRIS, pastor.

## Sacred Music.

I want to say a few words through your columns. I am at home for a few days' rest, after ten weeks absence from home, teaching the people to sing the Gospel. I have taught five schools this summer and schools have averaged above 60 pupils to the school. So I have taught the rise of 300 pupils to this time. We extend our thanks to the people at each point for kindness, and for appreciation of our teaching of Vocal Music. Our sects have done their part well. We want to thank the good people of Union and Im-

September 14,

1905

## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

## STATE ORGANIZATION.

President—Arthur Flake, Winona. Secretary—L. P. Leavell, Jackson. Treasury—W. M. Burr, Greenwood. Editor—J. L. Johnson, Jr., Clinton. Executive Committee—H. C. Rosamond, Winona; P. I. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City, J. N. McMillin, Blue Mountain and the regular officers of the Convention.

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## Two Revivals.

On first Sunday in August revival services were begun at Spring Hill Church near Waterford and continued eight days. Results: Fifteen received for baptism, church greatly revived.

On second Sunday the meeting commenced at Philadelphia. The attendance as large; the interest unfaltering for nine days. Nineteen were received for baptism, ten restored and two under watch-care. Rev. W. E. Neill of Mineral Wells, Texas, did the work in these meetings to the great delight of the people. He is earnest, zealous, and untiring in revival work.

Last year Bro. Mahaffy held revival meetings in these churches and very many inquired of him constantly during the services.

J. D. ANDERSON, Pastor.

## Spring Hill.

Have just closed a good meeting at this place. Bro. Geo. Sherman of Memphis did the preaching and did it well, to the eminent satisfaction of all who heard him.

Spring Hill church is near Oakland, Miss. Results of the meeting: 40 additions, 27 of which were by baptism.

W. L. HARGIS.

## The D'Lo Meeting.

It was the writer's pleasure to join with Pastor C. E. Welch and his flock at D'Lo in a meeting of days, beginning August 17, and closing on the 31st. The immediate results were six for baptism, ten by letter and the church greatly revived. I do not remember to have ever enjoyed a series of meetings more where I did most of the preaching. There was less to hinder than one usually finds. But for some excitement on account of yellow fever, and a few cases of sickness in the community, the conditions were favorable indeed. The brethren worked harmoniously and the Holy Spirit honored the preached Word.

Bro. Welch enjoys the distinction of being pastor, with marked satisfaction to the brethren, in the community where he was born and where he spent all his life until he entered Mississippi College five years ago. The prospects for a strong church are very bright. They now have one hundred and forty members. The Lord is graciously leading them.

Truly,

W. J. DERRICK.

Your Brother,  
W. H. PATTON.  
Pontotoc, Miss.

The meeting at Terry in which Bro. Bamberg did most of the preaching has closed. It was a great meeting, there being over

## THE BAPTIST.

thirty accessions to the church. Bro. J. P. Harrington is the worthy pastor of this good church.

On last Thursday evening at sunset Bro. Geo. W. Leavell quietly breathed his last at his home in Oxford, Miss. It is with emotion that we pen this simple notice. Thirteen months ago his brother, Dr. Z. T. Leavell passed to his reward. We express sympathy with the bereaved family.

Bro. A. A. Cosey, (col) Cor Sec. writes: "I see you mentioned the meeting of our National Baptist Convention in 'THE BAPTIST' last week. Please accept the thanks of the Negro Baptists of the country for your kindness, and allow me to say that you made a little mistake as to the date of our meeting in Chicago. You had it Oct. 2nd. and it is Oct. 25th. You have a good many Negro Baptist readers of your paper, in this State, and I pray you may have more. We would thank you to correct the date in your next issue."

[We cheerfully make above correction.—Ed.]

## My Meetings are Over.

This already appears presumptuous for a heading for a news article in the THE BAPTIST. The meeting were really the meetings of the churches of which I am pastor. But really would it not be a true heading for a great many meetings? Do not some churches leave it to the preacher, to carry the responsibility and do the work of the meeting while the members look after hay, entertain company at home, attend baseballs or other amusements?

The church and pastor at Houlka began a meeting on 5th Sabbath in July and closed the following Friday with 4 baptized. W. R. Farrow of Collierville, Tenn., did the preaching to the joy of the brotherhood. A promise was gotten from him to come again next summer.

On first Sabbath in August the meeting was begun at Tocophero. Walton E. Lee did the preaching, and the Gospel never seemed more precious. Earnest, simple and direct, Bro. Lee impressed us as a "man of God." It was a time of sowing and not of reaping.

The 2d Sabbath in August we began at Pontotoc assisted by Austin Crouch of Birmingham, Ala. Bro. Crouch is strong and direct—the Lord was gracious. At the end of the second week we closed, having received 27-15 by experience and baptism. We hope to have him with us again. Each of these meetings was quiet; the preacher delivered God's message and asked the sinner to accept peace with God on the terms of the message delivered. These terms were such as to bring eternal life to the sinner and glory to God.

Personally I am greatly encouraged.

R. A. COOPER.

Pontotoc, Miss.

Inuka.

Iuka Church has just closed a successful revival meeting, conducted by the Pastor,

Rev. W. Wear. There were seven accessions, three for baptism. Bro. Wear came to us from Howard College, Eastlake, Ala., three months ago, and has already done a great work in our midst. He is a young man but thoroughly consecrated and with a zeal that is coupled with knowledge.

Fraternally,  
G. W. DUDLEY.

## Can We Afford It?

Several years ago I preached for a minister in a revival meetings. At the close of the sermon a boy about sixteen years old came to the front seat for prayer and instruction. I went to where he was and had a short talk with him when the pastor came on the other side and began talking also about the way of salvation. But with his first words there was such a horrible odor of tobacco that it nearly took my breath. I retreated. So far as I know the boy was not saved and I afterwards heard that this preacher had still other possibly unsavory odors on his breath. The question then came to my mind: Can anybody listen to the gospel that comes with a breath freighted like that? There are some people that could not. Some may be able to preach it with that disadvantage, but for the sake of those who can not hear it under such conditions they ought not. It may be the price of a soul.

P. I. L.

## Concord.

The good people of Concord have for some years been worshiping in a large and good building, but not finished. Last month the pastor was agreeably surprised upon entering the church to find it nicely ceiled. Upon finding they could do things and that there was something to do, they will in time for next regular meeting, 14th Sunday, have applied two coats of paint. There are other churches in this section of the country that might surprise their pastor along these lines.

H. R. HOLCOMB.

## Big Springs.

Is the name of the newly organized church, seven miles east of Brookhaven. The church was organized on the 19th of Aug., with 13 members. There has been 40 additions since, 25 of the number for baptism. We believe we can say that every member works because they love to work. The material is being placed on the ground for a 35x45 modern church building. They pay as they go. May God continue to lead and to bless. We want the prayers of our brethren.

H. R. HOLCOMB,  
Pastor.

The Baptist Courier says the Home for the Children of Home and Foreign Missionaries, built and equipped in Greenville, S. C., by Women of the Southern Baptist Convention, will be opened in November. "Children of several missionaries are now waiting to enter."

## THE BAPTIST.

## Notice.

Yazoo Association will convene at the appointed time, Sept. 26th. We have special authority to make this announcement. The Board of Supervisors of Holmes county have agreed to same.

We will have conveyance for delegates at Owens. You can come out from Durant to Owens at 4 p.m., Monday, 25th of Sept., or Tuesday at 7 a.m., 26th, and those coming into Owens from opposite direction we will meet at 11 a.m. Monday. Will all messengers who expect to come by public conveyance please write J. T. Ellis, Durant, Miss., a postal informing us what time we may expect you at Owens? Let us hear from you not later than 22nd of Sept.

To one and all we will give a hearty welcome.

J. T. ELLIS.

P. S. Delegates will be careful to observe the existing quarantine regulations.

## That Campaign.

September is here, the time set for a beginning of the campaign for Home Missions. May we not hope that every pastor in the State will at once write to Dr. B. D. Gray, Atlanta, Ga., for tracts, sample copies of Our Home Field and other information that will be helpful in giving the people information on this great subject of Home Missions. Just drop him a postal card telling him what you want and in due process of time you will receive free of cost all you ask for and more.

Dear pastor, your church may be weak and struggling and you may feel that you cannot afford to ask them for a contribution. Since giving is worship we cannot afford to deny even our weakest churches and poorest members of this opportunity of worship and growth in grace.

Mississippi is asked for \$18,000.00 which looks very large to some. But when we remember that we are over 100,000 strong in numbers it is not much. Even less than 20 cents per capita of the membership of the State. Many Baptists ought to give one hundred dollars or more to this object while a great company ought to come in and do what they can. I appeal to the pastors. Put this matter on the hearts of your people and give them a chance and see what they will do.

If the associational vice president fails to get to the meeting of the association, let some one else represent Home Missions and take subscriptions for our Home Field.

Yours in the work,

W. A. McCOMB,

Vice President for Home Missions.

## Ask and Ye Shall Receive."

How many a believe has read these words over with joy and hope and in deep earnestness of soul has sought to plead them for his own need and has come out disappointed. Why, because this promise is given to the disciple who gives himself wholly to live for Jesus and his kingdom for his will and honor, to whom the power will come to appropriate the promise.

## THE BAPTIST.

September 14,

He that would fain grasp the promise when he wants something specially himself will be disappointed because he would make Jesus the servant of his own comfort, beware of selfish prayers and unbelief. Whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son. John 14:13.

This is overdrawn. Laws exist to regulate such, and officers are oath-bound to enforce law. But one says: "A citizen must make out an affidavit and then the officer will execute." But this is slightly thin: In the case mentioned, where the woman was raided and arraigned, it seems the officers raided and arraigned her all on their own account; and the speaker, just quoted above, said: "Because she would not cross the line and pay the police for the privilege, as the unmolested do." Oh, my; akin to the heart of Africa!

How long! How long!!

Where is Jeremiah's track?—"No trimmer of sails to the popular breezes." Are we allied with him? or are we "pleasers of self rather than pleasers of God."

J. E. PHILLIPS.

## No Trimmer of Sails for Popular Breezes."

A ship richly laded, set sail for an eastern shore. But the wind blew southward, and rather than stem the breezes, the crew fixed the sails to catch the full blast, and to the southward they went, leaving their port far away. To go with the "breezes," no effort was needed to be made, and so they did, blind to consequences.

On time's great scale those equally foolish: Men floating with the "breezes," that ease may sit on the throne of their lives, while charged with cargo more precious than rubies.

It was "popular" to marry and be given in marriage, to buy, sell and get gain, just prior to the flood, but Noah, in wisdom, became a "fool" while telling of coming doom.

The "lion's den" also held One, who thought it "better to obey God rather than men," and defied the king's decree. And Peter and John also had this thought and told some who were of "popular breezes" so. And Jeremiah, the prophet, faced the "breezes" until they blew him in a pit, and there in the wind he stood.

And the "breezes" blew the Hebrew children into the fire, where they walked with "One like to the Son of God," and were unhurt.

A little "sandal maker" hoisted a sail, but man and devil said: "Take it down;" yet he would not take it down, and today many thousands rejoice, both in heaven and on earth, and will rejoice on this account.

Many of the Christian name trim their sails to catch timely "breezes."

In the not-distant past, some officers in a southern city raided the home of a woman—an illicit retailer, and found ample beer etc., and said woman was arraigned before the mayor and a little severely fined. In the same town, other houses, known to all, are running both "Sodom" and whisky, and are never molested. One man said: "The one arraigned refused to pay the police the

privilege to sell, while the unmolested pay them." And he further said: "This state of affairs exists because I want it so, and Mr. A. and Mr. B., and every other citizen wants it so. If we did not want it, we would stop it."

This is overdrawn. Laws exist to regulate such, and officers are oath-bound to enforce law. But one says: "A citizen must make out an affidavit and then the officer will execute." But this is slightly thin: In the case mentioned, where the woman was raided and arraigned, it seems the officers raided and arraigned her all on their own account; and the speaker, just quoted above, said: "Because she would not cross the line and pay the police for the privilege, as the unmolested do." Oh, my; akin to the heart of Africa!

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J. E. PHILLIPS.

## Hid With Christ.

Florida's noted "Silver Spring" is as clear as crystal, with a depth of forty feet and an outlet of over six thousand gallons each minute, and the outflowing stream is never effected by any season of drought. The source of all this is unseen. So it is with Christ who sends forth volumes of living water, which we both see and drink. Yet the source is hidden; but when we come to view the throne in the by and by we will then behold that great stream flowing from beneath it. And shall we see and eat that luscious fruit on either side the river—fruit which grows on account of the river.

We can't see these now, for we only see in part and "know in part."

It is the hidden help of Christ that renders the Christian dauntless in his conflicts with sin, and amid the storms of life, hid under the Sheltering Wing, he can "bid farewell to every fear" and "Smile at Satan's rage."

And like the great Stream, ploughing the deep, laden with valued cargo, he too may move on over time's billows bearing freight yet more precious. We can see the ship as she glides along and behold the Christian's life as 'tis wrought in worthy deeds, but we see not the hidden wheel, battling the flood underneath the ship, and which drives her ahead, nor the spring within, weaving the Christian's life and making it patent to all, yet they are there; and the hidden Spring is the hope of the world's redemption 'Tis God's way of revealing His word to the world, and you and I must keep the trash out of the vessel so the hidden Spring may have full play, and bear with greatest speed and care the cargo with which we are entrusted.

Then, for this strength and speed of life, let us drink from the "Hidden Source," for this is what He wants us to do, and thus the world will soonest hear of Christ.

J. E. PHILLIPS.

## 1905

## THE BAPTIST.

## Time Of The Deer Creek Changed.

Because of the present quarantine situation the meeting of the Deer Creek Association has been postponed from October 3rd. as appointed at its last meeting to Tuesday, October 31st. It is sincerely hoped this will not hinder the attendance.

You are most earnestly solicited to see that your church is represented by messengers and statistical letter.

Remember time and place, Tuesday, October 31st., at 10 o'clock a.m., at Ruleville, on the Y. D. R'y.

Fraternally,  
E. T. MOBBERRY.

## A Vacation.

I am just in home from a vacation of a month. I spent the whole time helping brethren near here in meetings. One week at Oak Hill near Booneville with W. J. Epting. Six professions there. Six days at Centerville where I preach once a month on Sunday afternoon. Ten professions there, one baptized and three others waiting for two weeks from now when they will be baptized. One week was spent with S. V. Gullett at Ellistown. Eleven additions there, eight by baptism. One week with W. J. Epting at Dumas, Tippah Co.; eleven added to the church there. One week was spent at Camp Creek Church with T. A. J. Beasley. Eight additions there, seven by baptism, several others converted. I have failed to get help for our meeting here and am doing the preaching. We began yesterday. Pray for us.

R. A. KIMBROUGH.

## Some Meetings.

Hebron. The fourth Sunday in July and week following J. F. Dale preached the Gospel to us. One by letter and nineteen for baptism were some of the visible results of the meeting.

Crooked Creek. L. D. Posey was with us and preached an interesting sermon Saturday before the first Sunday in Aug.

J. O. Buckley did the preaching for the next six days. One restored and twenty-two received for baptism. This is Bro. Buckley's home, and his home people were very much pleased with his preaching. He did the baptising in the presence of a large congregation, the pastor being unwell.

Rock Hill. J. P. Williams reached here Sunday, August 6th, and preached five days to the joy of those who heard. Twelve for baptism and a happy church at the close.

Hepzibah. W. B. Holcomb met the pastor at Silver Creek Saturday Aug. 13th, and after a drive of several miles we reached the church and Bro. Holcomb preached and continued from day to day until Wednesday. The pastor left early Wednesday morning in answer to a summons to bury Sister Lou Dampere, a neighbor and member at Hebron, who died suddenly of heart failure at her husband's home Tuesday, Aug. 22nd.

At the close of the service Wednesday seven were received for baptism,

The church was anxious to have continued the meeting longer, but circumstances seem to order otherwise.

August 26th. Hebron restored two, and 27th. restored one and received one for baptism.

The Lord is greatly blessing us in these parts.

R. DRUMMOND.

## The Happy Man.

"My meat is to do the will of him that sent me and to finish his work."

Life—physical—depends upon eating and a few other things. The "food" of Christ was obedience. He "thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross."

And Paul was kin to him: "What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, the will of the Lord be done."

Some others "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name," and were "daily in the temple and in every house" preaching Christ, although the council "had called the apostles, and beaten them," and "commanded that they should not speak in the name of Jesus."

Very rich food is this: "For me to live is Christ, and to die is gain;" but some blushing face living self, while pretending the life of Christ. So, we ought to wash self's head "keep under our body lest after preaching to others, we ourselves, should be a cast-away."

The happiest man of earth was Christ; and our happiness is in his tracks: "My meat is to do the will of him that sent me and to finish his work."

I have recently labored in a five days' meeting in which God's presence was felt and his help evident, and hearts were made glad in the ways of the Lord.

J. E. PHILLIPS.

August 18th, 1905.

Rev. Oliver Huckle, of Baltimore, attended the services of Orthodox Russian Cathedral of St. Nicholas in New York City the Lord's day on which M. Witte, Russia's chief envoy to the Peace Conference, worshipped with the congregation. His report in The Congregationalist is interesting. "Probably 500 Russians were present from all parts of the city including the Russian consul and other officials." As there were no seats in the Cathedral, all the people stood through a three hours and a half service, except when they were walking around, kissing the numerous ikons and pictures. "Two priests alternated in conducting the service, and while one chanted at the main altar the other was hearing the confessions at a small

side altar.

They make no mistake about the act of baptism. The regular service was closed by "a Russian wedding and a baptismal service by triple immersion." And yet this immersion was not Christian baptism, in that the subject was not a believer in Christ, but only an infant who had no consciousness of moral quality in actions, and who "was taken by the priest and three times dipped under the water, sputtering and screaming."

They were consistent in the communion, withholding it from no baptized person, but "all partook of it, even the little children and infants in arms, for they are all members of the church by baptism, as in early New England."

The wedding was a coronation, and so it is called. Beautiful symbol, coronation—the coronation of manhood and womanhood! Two golden crowns were used in the ceremony, held over the heads of bride and groom by their friends. Thus crowned, and each holding a lighted candle, the priest led them three times around the altar."

Though in many respects alike, there are fundamental differences between the Roman and the Russian churches. The Russian church does not acknowledge the supremacy of the pope, rejects the doctrine of purgatory, allows pictures in the churches, but forbids images, and does not enjoin the celibacy of the clergy."

A prominent official of the Cathedral said: "We will lay the cornerstone of a new Russian church at Perth Amboy, New Jersey, this coming week, and next month we begin a New church at Springfield, Massachusetts." These are not Russian Jews, but Russian Christians, who are coming to America in ever increasing numbers. It is a sign of the times."

"Is it Scriptural or right for a church to have a licensed preacher ordained to the Gospel ministry before he is called to any special church?"—L. S. Terry. The Scriptures say nothing about it. Such action could do no wrong to Baptist usage, as there is no uniform established custom among us. As licensed preachers have all ministerial privileges except the administration of baptism and the Lord's Supper, ordination is generally delayed until there is a call for such service. However, as the courts of the country require that a preacher who solemnizes the rites of matrimony act in official capacity, some churches do ordain preachers before they are called to the pastorate, that the preacher may gratify friends, or help out the treasury. There is nothing unscriptural or wrong in it. It is a matter of expediency and propriety. It would not be seemly, it would be wrong to ordain a man to the ministry of the Gospel solely that he might perform marriage ceremonies.

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# THE BAPTIST.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Editorial.

### A Statement and Request.

It is known to all that existing quarantine regulations make travel everywhere very difficult, and in some places impossible. Therefore the editors and special representatives of THE BAPTIST are unable to reach the associations which are now meeting. In the meantime the expenses of getting out our paper are just the same as if all conditions were favorable.

We, therefore, earnestly request that every one who is indebted to THE BAPTIST will do the best you possibly can for us by sending us immediately a remittance of all or a part at least of what you owe us. We also would accept it as a special favor if all whose subscription is expiring about this time would favor us with a renewal. Please do not delay this matter, brethren, as we are in urgent need. Usually at this season, because our representatives can get to the associations, our receipts are adequate to our expenditures.

Now, brethren, all we ask is that you think the situation over and do what is right toward us.

So far, Jackson has escaped the yellow fever, and we are hopeful that we may miss it entirely. The fever situation, generally speaking, is hopeful. Let Christian people remember that the "Lord reigneth."

### To "Fulfill all Righteousness."

Brother White, of West, asks for the meaning of "all righteousness" in Mat. 3:15. John deemed it unseemly that he should administer the baptism of repentance unto the perfect One. Jesus overcame his hesitancy by declaring that it was appropriate, saying: "Thus it becometh us (you to administer) and me to receive this baptism, and thus to fulfill all righteousness."

THE BAPTIST.

September 14

Baptism is a symbol of Christ's death and resurrection in which he completed that righteousness which God requires in man, has abundantly provided for him, and freely bestows upon every believer and graciously accepts in him. That righteousness is equivalent to justification, or the forgiveness of sins and acceptance with God. It is righteous standing in law. I do not think that Jesus meant that it was becoming in Him and John to figuratively, symbolically, fulfill this righteousness in His baptism. He taught truth as men were prepared to receive it, and not as He was competent to give it. There is no evidence at all that John or the people understood "Him to make such reference."

Righteousness here is rightness in life. Baptism was a righteous requirement. John received his authority to baptize from Heaven.—Mat. 21:25,26. It was right, becoming, that John should administer this baptism, and that Jesus should receive it, and thus honor a righteous requirement of Heaven.

John required of those whom he baptized repentance from sin (Mat. 3:8) and faith in Christ Jesus (Acts 19:4). But Jesus was without sin, and Himself the Christ. How then could His fulfillment in baptism of a righteous requirement of Heaven be appropriate, becoming, in Him? Jesus was God's ideal, representative man; and as such He placed Himself under the limitations of men, with the one far-reaching exception of sin. As God's ideal, perfect, representative man, he must meet every requirement made of men. He said it was becoming in Him to be baptized. Far be it from us to say or even think that it was unseemly.

Baptism is becoming in every disciple of Jesus; and for the same reason—it is in fulfillment of righteousness, of divine requirement. The Holy Spirit of inspiration says: "Be baptized every one of you." Its fitness also is seen in the great truths which it symbolizes (Rom. 6:3-5). Enforced by the authority of Heaven, honored in the example of our Lord, approved by God our Father, baptism is beautiful, seemly, helpful, to everyone who has died to sin and risen to a new life.

### How to Overcome.

He was a young man of liberal education and large culture. He was sincere and honest. He said, "I do want to be a really true and pure and good man. There is one temptation to which I constantly succumb; and yielding, I easily fall into other sins. I have asked God for strength to resist, and yet I am weak before this temptation. I have prayed so often that I have almost lost heart. What profit is there in prayer. What must I do to overcome?"

It may help other souls, tempted and tried, to hear the advice given him. "You do not understand what believing is when you pray. Do not imagine that you are to persuade God to help you; but

know you can immediately lay hold of his infinite might and willingness, and live and act in his strength. Realize that your prayer is answered when you pray. Jesus said: "What things soever ye desire, when ye pray, believe that ye received them, and ye shall have them." He taught his disciples that God knew all their wants and loved to supply them. Prayer is aspiration towards God, and man's aspiration is God's inspiration. It is God's Holy Spirit at work in the soul. God does not wait for the entreaty of his child; he is the source of that entreaty. Prayer under temptation means that God is not leaving man to himself, but is protesting against his sin, and giving his own help to man's efforts for deliverance. When you pray against temptation, just realize that then he is leading you and giving you his power who said: "Be of good comfort; I have overcome the world." A conquered enemy may show fight, but he is not invincible; he is easily resisted. "Be not afraid; only believe."

Not long since the Pope issued an encyclical which allows Roman Catholics to take part in the political elections of their country, a privilege they have not enjoyed in 35 years. A few days ago the Pope appointed a committee of three to take charge of the electoral movement among Catholics of Italy. A meeting is now in progress in Florence to discuss the practicability of forming a Catholic party in parliament. The opinion largely obtains that the Catholic vote is "large enough to elect a sufficient number of representatives in the Chamber to form the nucleus of the proposed parliamentary party." Others, and among them the Pope, think the time is not ripe for such an important step, and hold that Catholics should amalgamate with the Liberal Moderate parties to defeat Socialists. It is said that this policy probably will be adopted in the Florence meeting. The Christian Democrats in Italy insist on sending their representatives to the meeting, who will urge that the electoral work of Catholics shall be conducted independently of bishops, and try to force the meeting to adopt their views. Why should there be a Roman Catholic party in any country, unless it be to influence legislation in the interest of that church? And why should there be a church committee to take charge of any electoral movement? Why should not Roman Catholics do as other disciples of Christ—vote as Christian citizens and not as churchmen?

"Gov. Vardaman was officially notified today that the battleship Mississippi will be formally launched on Sept. 30 at the Cramps' shipyard, in Philadelphia. "It is very probable also that the question of the manner of christening the vessel at the launching on Sept. 30 next will come up in the press and among the temperance societies. The practice of breaking a bottle of champagne over the bow of the boat will hardly meet with the ap-

proval of the temperance bodies and the clergy of Mississippi, which is practically a prohibition State, and the suggestion is made that if champagne is not to be used, then a bottle of pure water, made up from portions taken from the great rivers and lakes of the State might be substituted with great propriety. One suggestion already made is that a bottle of water dipped from the Mississippi river near the spot where De Soto is supposed to have been buried, should be used. Others favor a bottle made up of historic rivers of the State, such as the Pearl, the Yazoo, the Sunflower and the Tombigbee, a dip or two from some of the large lakes."

The above from the Times-Democrat contains a suggestion that meets with the hearty endorsement of THE BAPTIST. The time has come when Christian people should tear away from customs which are manifestly wrong, however, hoary with age.

1905

THE BAPTIST.

most important pastorates in the West. For the past week Rev. J. W. Lee, of Grenada, has been assisting pastor A. C. Pugh in a meeting at Ellisville. People can learn, if they wish, from Lee the impotency of the law and the power of the Gospel in the salvation of men.

Evangelist Paul Price begins the fall meetings at Livingston, Ala., Oct., 1. Pastors who desire to correspond with him should write to Urbana, Ohio.

Pastor R. A. Cooper, of Pontotoc is in a meeting at Collierville, which gives promise of good results.

Pastor W. F. Yarborough of the First Church, Jackson, returned from his month's vacation last Saturday. He preached his first sermon on last Lord's day to a good congregation.

### MISCELLANEA.

The new president of Mercer University, Macon, Ga., will be installed Nov. 20.

Count Tolstoi is satisfied with the results of the Peace Conference.

Wake Forest College, N. C., opened September 1, with 250 students—"a record-breaking enrollment."

A Baptist Orphanage has been established in Oklahoma City for both the Oklahoma and Indian Territories.

The B. Y. P. U. of Connecticut assist in maintaining a Colportage way—on for service in the country districts.

Children break down under preparation for examinations. In Germany suicides among them are largely increasing just before and after this strain.

Dr. L. O. Dawson, always bright, interesting and instructive, has resigned the associate editorship of the Alabama Baptist, and will give himself wholly to his pastorate in Tuscaloosa.

Rev. W. J. Dawson, D. D., who did ex-

cellent evangelistic work in the New Eng-

land States last fall, sailed from England

the first of September to undertake a third and larger mission in the United States. Rev. M. P. Hunt has tendered his resignation as Field Secretary of the Southern Convention, that he may return to the pastorate of Twenty-second and Walnut street, Louisville, Ky.

The church at Nacogdoches, Texas, has received their new pastor, A. J. Miller, "with great kindness, marked consideration and abounding liberality," even unto "enough fancy and staple groceries for a month and more."

Rev. William J. Williams, Baptist pastor at Hazlehurst has bought him a home, and on High School Avenue, too. Sensible man! Yes, indeed; even if he should soon change pastorates, which is not at all improbable.

Dr. T. T. Eaton repeats his challenge in the British Weekly—"a reward of twenty pounds sterling to the man who will produce for me a single new truth in theology that has been discovered since the year 1850."

The Word and the Way, Missouri, says that Dr. W. H. Dodson, born and reared in Holmes County of this State, has become pastor at Guthrie, I. T., one of the

Here is a sacramental salvation through sacerdotal ministrations pure and simple and strong from two sources not so far apart as is generally claimed. Rev. J. Dean Adcock in his report to the Louisiana Chronicle of the convocation of the Episcopal church of that state says that one of the most prominent of the Episcopal clergy in discussing "The Christian" declared that "it is by the rite of the sacraments (baptism and the Lord's supper) administered by the church, that people become Christians;" and then said to the people: "I am tired of this rot called soul-saving, or evangelistic work," and closed with the exhortation: "Oh, men and women, whoever you are, unless you take the sacraments, you will never see the face of God." There is no wavering or ambiguity here, but a plain and straightforward statement that the New Testament ordinances are not symbols of saving and sanctifying graces as that Book teaches, but fountains and channels, conferring or conveying these graces.

Now read this statement from a Roman Catholic missionary priest in Japan in "The Annals of the Propagation of the Faith": "Moreover, if a child is dying in the neighborhood it can be baptized unknown to its parents. My woman catechist baptizes a number of pagan children every year in this way. Every one knows that she is in my employ, and as I have the reputation of being a good medical doctor the people imagine that by being associated with me she has learned to take care of the sick. She can present herself anywhere where there are sick children. As she has a weakness for finding fever, and always discovers microbes in a dirty skin, she, of course, needs water to lower the temperature or bathe the parts affected by microbes. While the pagans admire so much scientific knowledge in a Japanese woman, she profits by the occasion to administer the sacrament of baptism, making use of the Latin formula. The unknown language sounds rather strange to pagan ears; they imagine her words to be some kind of incantation to add efficacy to the remedies. The people never raise any objection to any such proceeding."

As baptism is essential to the salvation of an infant who knows nothing about the moral quality of an action, there is nothing wrong in ecclesiastical kidnapping, certainly not that of heathen children. This is the way Rome makes Christians.

Where is the difference? The Episcopal preacher surely does not represent all his brethren. He must belong to the high church party and still hold to the church formalities which teach salvation by baptism. He is Romeward bound and far on the way.

In view of the strong probability that the quarantine regulations will interfere with the editors in their work among the associations meeting in September, they most earnestly request all the brethren who shall attend to do what they can for the paper. First, if possible, please pay your own subscription. Second, talk privately to all you can in the interest of the paper. And, third, if you can, speak for the paper. Such help will be greatly appreciated by the management.

## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:  
Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

September 1905.

Subject: *Heralds of the Cross in Home Lands.*

1. A beautiful message: I Cor., 15:58. What joy to know that nothing done for God is in vain, but the smallest service abideth forever! What encouragement that in Christ's earthly ministry there were so many "little things!"

2. Hymn: "I gave My life for thee."

3. Prayer: That the power of the cross, the fullness of God's love may take possession of all present.

4. Blackboard talk: See diagram.

5. Home Mission Heralds: 718 were supported in whole or in part last year through the Home Board. These baptized 10,551, paid 174,751 visits, organized 539 Sunday-schools and received as total church additions 20,570.

6. Seed thou ht: "The longer the lever, the more power." Is there anywhere such a lever as prayer, reaching from earth to heaven? Pray for those on frontier fields, in mountain sections, and throughout our South-land and Cuba enduring "all things" for Christ's sake.

7. Short talk on Paul as a Great Missionary Example (a) His call (b) His Methods; (c) The Secret of His Success.

8. Some Reasons for maintaining Home Missions: (See September Home Field.)

9. Leaflet: "Lengthen Cords and Strengthen Stakes," as Applied to Mountain Schools, by Annie W. Armstrong.

10. A Basket of Summer Fruits: Members in turn giving some one thing observed, experienced, read, or heard, during the summer months in connection with Home Missions, showing needs or encouragements.

"Wherever in the world I am,  
In whatsoever estate,  
I have a fellowship of hearts.  
To keep and cultivate,  
And a work of lowly love to do.  
For the Lord on whom I wait."  
Anna L. Warning.

All the heroes are not found upon battle fields. Many of them are in lowly homes, or in the far off frontier regions, where the eye of none can see their work, but God sees it, and will some day give the reward.

One Of "Our Own."

A recent letter from one of our own missionaries—Home Mission Board S. B. C.—impresses the fact that there are many whose names are unknown throughout the length and

breadth of the country, but as Strong River—Clear Branch Church, Rankin County, 6 miles east Terry I C Railroad, Friday September 15. Tallahala—County Line Church 4 miles south of Ovett west Boguchome, Saturday, Sept 16th.

Mt. Pisgah—Union church, Scott county near Harpersville, Saturday September 16th.

"I have been frontier missionary for about thirty-four years. My field of labor has been for that time on the frontier of Arkansas and Indian Territory, and most of my work has been among the five Indian tribes: Choctaw, Chickasaw, Creeks, Seminoles and Cherokees. I have baptized over two thousand—not all Indians—during my ministry. I worked for a time under Rev. E. L. Compere whose name ought to be familiar to all Southern Baptists, and I feel sure that those early days, the foundations were laid for the larger work of today. I have suffered in the work, but I will know how to enjoy heaven."

BRIEF MESSAGE FROM HOME MISSION HERALDS, S. B. C.

An Evidence of Growth: "My field is in East Texas, but though it is one of the first parts of the State to be settled, it is certainly a mission field. A large saw mill has recently been erected, increasing the population from a few hundred to 3,500 in a year or two."

Mississippi—East Fork, 5 miles from Robinson, Liberty-White Railroad Thursday October 5th.

Deer Creek Association—Ruleville, Tuesday October 31st.

Lebanon—Columbus Street Church, Hattiesburg, Wednesday November 1st.

Yalobusha—Charleston, 10 miles west Oakland, Thursday October 5th.

Central—Flora Y. & M. Valley Railroad, Thursday, October 5.

Mississippi—East Fork, 5 miles from Robinson, Liberty-White Railroad Thursday October 5th.

Lauderdale—Asso. meets Friday October 6th. 4 miles from Kewanee on A. G. S. Ry.

Louisville—Mt. Pleasant 1 mile east of Handle, Friday October 6th.

Pearl Valley—New Mars Hill church, Friday October 6th.

Magee's Creek—Line Creek church, Tangipahoa Parish La., 5 miles west Oyska, Saturday October 7th.

Aberdeen—Pontocula, 7 miles west of Shannon, M. & O. R. R., Tuesday, October 10th.

New Liberty—Mt. Carmel 12 miles north of Raleigh, Wednesday, October 11th.

Coldwater—Holly Springs, on I. C. & Frisco Roads, Wednesday, October 11th.

Lincoln County—Arlington Church 6 miles west Bogue Chitto, Friday October 13th.

Sipsey—Mt. Zion church 3 miles south of Smithville, Friday, October 13th.

Kosciusko—Ethel, Aberdeen Branch I C Railroad 9 miles east Kosciusko, Friday October 13th.

Leaf River—Fair Hope, 2 1/2 miles east of Beaumont, on M. J. & K. C. Ry, Oct. 14th.

Tombigbee—New Home Church, 10 miles east of Fulton, Itawamba, County, Saturday October 14th.

Hopewell—Homewood church, 9 miles south of Forest, Saturday October 14th.

Choctaw—Concord Church, Noxubee County, Saturday, October 14th.

Lawrence County—Bethany, 1 1/2 mile south of Prentiss, M. C. R. R. Tuesday October 17th.

Trinity—Arbor Grove, 6 miles southeast Houston, Wednesday, October 18th.

Bay Springs—Liberty Church, Jasper County Wednesday, October 18th.

Chickasaw—Shiloh Church, Tuesday September 12th.

Tishomingo—White Oak Church Prentiss County, Tuesday September 12th.

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September 14

## Macbeth Chimneys

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My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to you. Address MACBETH, Pittsburgh.

## Bogue Chitto—Magnolia, I. C. R. R., Thursday, October 19th.

Harmony—Camden church, Madison county, Friday, October 20th.

Carey—Providence Church 8 miles east of Roxie, Saturday, October 20th.

South Mississippi—Amite River church Saturday October 21st.

Deer Creek Association—Ruleville, Tuesday October 31st.

Lebanon—Columbus Street Church, Hattiesburg, Wednesday November 1st.

Columbus—Scooba, Friday, November 10th.

Red Creek, time and place unknown Ebenezer, time and place unknown.

Gulf Coast, time and place unknown. Salem, time and place unknown.

Bethel, time and place unknown.

Note—It will be appreciated if those who know will write us the time and place of associational meetings not given. Also write us of any incorrect dates on places.

## Foreign Missions.

SUPPORTING OUR WORK ONE DAY.

Some people marvel when told that the Foreign Mission Board needs \$1,000 a day to properly prosecute the work as now laid out. We can greatly strengthen the hands of the missionaries if we can get \$1,000 a day. There are many of our people and churches and Associations that can give \$1,000 and thus pay all the expenses for one day. We hope that some liberal brethren and sisters will undertake to do that much. You can give \$1,000.

In what way could you do more good? Some churches could give \$1,000 and so pay all expenses for one day. Some weak Associations could do that much. Why not undertake it now? Some are giving the salary of a missionary (\$500 or \$600.) Now who will be the first to say, "Here is \$1,000, the expense of all the work and workers for one day?"

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## Deaths.

## Mrs. Sophia Daniel Wilbanks.

Mrs. Sophia Daniel Wilbanks was born in Green County, Alabama, June 9th, 1883, moved with her parents to Noxubee County, Miss., when a child, gave her heart to God when a girl, and consecrated her life to His service, and was baptized into the fellowship of the Baptist Church, of which she remained a constant member to the day of her death, August 5th, 1905. In the year 1853 she was united in marriage to L. Wilbanks. To them were born three children, one died at about 2 years old, another was taken just budding into womanhood, possessed of those beautiful charms and traits of character that make young womanhood lovable. The other one developed into a beautiful woman and united in marriage with A. J. Love of Durant, Miss. After a few years of happy wedded life, she was stricken down with rheumatism, and for four years was an invalid and became the care of her loved ones, for this long period her mother watched over and cared for her, and then God called her home. Through all her troubles Sister Wilbanks was never heard to complain, but with a beautiful submission bowed to the will of God. After the loss of all her own she turned her attention to two little grandchildren left by her daughter—two little boys—Mark and Ross Love, and right nobly did she perform the duty. She lived to see them both grown young men, and settled down in an honorable and prosperous business. Combined in her nature were the traits of both Martha and Mary, she was ever ready to serve and also to sit at the Master's feet and listen words of wisdom.

As a friend and neighbor she was unexcelled by any. Was any afflicted, she was there to alleviate. If in sorrow she

was there to comfort. If in distress she was there to help. When duty called she faltered not. She loved her church and was ever ready with her means to help in every good cause. Her home was the preacher's home, and her pastor was indeed her spiritual advisor. She loved him, and like Mary was always glad to see him and get from him words of wisdom and comfort. Nothing was too good for her pastor, she was ever ready to administer to his wants and to defend his good name, and right well does this ex-pastor know, that a mother in Israel has fallen. For several months before her death she was in bad health, but would not give way to her feelings, but kept up, but at last the physical man could hold out no longer, and when I first saw her after she took her bed, she told me it would not be long, and her greatest regret was to leave her aged husband, by whose side she had stood and to whom she had been a helpmeet in deed for more than a half century, who lingers still this side having passed his four-score years—On the morning of August 5th the silver cord was loosed and then went home to God as noble a soul as was ever redeemed by the blood of the crucified Savior.

Her parting Spirit gently fled, Sustained by grace divine, O may such grace on us be shed, And make our end like thine.

Her remains rest in Misnah Cemetery at Durant, to await the morning of the resurrection. Peace to her memory. Her Ex-pastor and friend.

J. P. HICKMAN.

## Newer.

Sister Newer departed this life the 20th of August.

She left a devoted husband and loving daughter and a host of friends to mourn their loss.

Sister Newer had been a faithful member of the church since early childhood, That the loss of Heaven should be our gain.

September 14,

In perfect ease Walter passed away, To enter in heaven forever to stay. By Grace he is safe in heaven today. Through faith in Christ for there's no other way.

Fraternally yours,  
CHARLIE D. POTTS.

## Mrs. Ellen Summerell Singletary.

## He is not Dead but Sleepeth.

Died at the home of her son at Star, Rankin County, Miss., Mrs. Ellen Summerell Singletary, aged 74 years, 10 months and 22 days. Mrs. Singletary was born in Copiah County, Miss., August 30, 1820. Her maiden name was Summerell. She grew to womanhood in the same community and was happily married on January 4th, 1850, to Mr. Frank Singletary of Rankin County, Miss., where they lived and fought well the battle of life. To them were born twelve children eight of whom are still living. The husband and four of the children preceded her. When a girl Mrs. Singletary was converted and joined Damascus Baptist Church of Copiah County. After her marriage, she and her husband became members of Dry Creek Church, Rankin County, and were reckoned among the best members until their death. Mrs. Singletary was of a quiet and gentle disposition with a very retiring nature and in public had little to say but was quite talkative in her home. Home was her strong castle and right well did she preside over it.

She was a woman of strong personality, governing well her children, bringing them up in the nurture and admonition of the Lord, and be it said to their credit none of them have departed from it. Her last illness was brief. She died in a community where she had lived surrounded by her relatives and friends. Her body was laid to rest in Dry Creek Cemetery in the presence of many sorrowing relatives and friends. The funeral was conducted by the writer. Servant of God, well done—rest from thy labor.

J. R. JOHNSTON.

1905.

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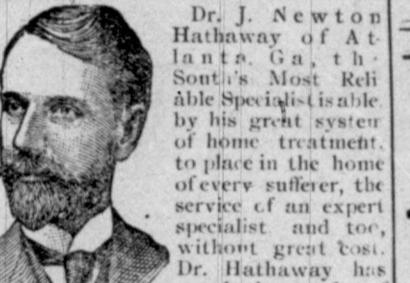
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The counter is hidden from view;  
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and the quality of the outer sole is  
obscured by paint or other material used in finishing it.

How, then, can the purchaser judge what service he is  
going to get? He must look into the birthplace of the shoe  
—the conditions under which it was made.

Good seed cost little more than poor seed: but there is  
a big difference when you gather the crop.

A saving to the manufacturer of a cent or two taken out  
of the counter, inner-sole, or outer-sole, means a ten-fold  
loss to the consumer. Six or seven cents added to the  
quality of the material makes a great difference in the  
service of the shoe. And yet the manufacturer can add to  
or take this much from the material, and you can't tell the  
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If economies are introduced into any shoe plant reducing  
the expense and waste items by say five or six cents a  
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Economy at every point! Their shoe plant is the largest  
in the South; is a model one as to equipment and manage-  
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pair is less this way. But above all, their plant is in  
Lynchburg, a most wonderful district.

Living is cheap, and Labor doesn't cost so much. Its  
workmen are intelligent, willing, and ambitious, for the  
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items entering into the cost of the shoe are smaller.

Economies which seldom attain in the congested districts  
North and West. These savings this Company puts into  
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If your dealer doesn't handle  
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Refuse to accept "something just  
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### SCHEDULE OF THE MOBILE, JACKSON & KANSAS CITY R.R.

North Bound--Daily.

Stations. No. 2. No. 4.

Mo. Mobile.....	Ala 7:00am	4:30pm
Government St., Mo. ....	7:08	4:38
Orchard.....	7:29	4:51
Crusher.....	7:36	4:06
Seminole.....	7:44	5:14
Wilmer.....	8:03	5:31
Latonia.....	8:18	5:46
Brushy.....	8:25	5:53
Donovan.....	8:33	6:01
Evanston.....	8:42	6:10
Lucedale.....	8:48	6:16
Bubank.....	9:00	6:28
Bexley.....	9:07	6:35
Merrill.....	9:17	6:45
Leaf.....	9:34	7:02
McLain.....	9:50	7:18
Little Creek.....	9:54	7:22
Beaumont.....	10:10	7:38
Hintonville.....	10:28	7:56
Richton.....	10:42	8:12
Lancaster.....		

South Bound--Daily.

Stations. No. 1. No. 3.

Mo. Mobile.....	Ala 6:30pm	12:01am
Government St., Ala. ....	6:22	11:53
Orchard.....	6:03	11:32
Crusher.....	5:57	11:25
Seminole.....	5:50	11:18
Wilmer.....	5:31	11:00
Latonia.....	5:16	10:45
Brushy.....	5:09	10:38
Donovan.....	5:01	10:30
Evanston.....	4:52	10:21
Lucedale.....	4:46	10:16
Bubank.....	4:34	10:05
Bexley.....	4:27	9:50
Merrill.....	4:17	9:50
Leaf.....	4:00	9:54
McLain.....	3:44	9:13
Little Creek.....	3:40	9:09
Beaumont.....	3:24	8:53
Hintonville.....	3:06	8:35
Richton.....	2:50	8:19
Lv. Lancaster.....		

NORTH BOUND. SOUTH BOUND.

No. 2—Daily. Daily—No. 1.

No. 2—Daily. Daily—No. 1.	11:02am Lv. Loper.....	Ar 2:32pm
	11:16 " Lv. Overton.....	2:18 "
	11:40 " Lv. Ellis Jct. ....	1:54 "
	12:04 " Lv. Laurel.....	1:31 "
	12:18 " Lv. Roy.....	1:16 "
	12:30pm " Mossville.....	1:04pm
	12:41pm " Progressive.....	12:53pm
	12:47pm " Stringer.....	12:47pm
	1:09pm " Bay Springs.....	12:21pm
	1:29pm " Louin.....	12:01pm
	1:41pm " Montrose.....	11:47am
	2:00pm " Roberts.....	11:30am
	2:20pm Ar. Newton.....	11:10am

Hattiesburg Branch.

NORTH BOUND. Daily

No. 24. No. 6.

Lv. Beaumont.....	10:10am	7:40pm
Wingate.....	10:45am	7:55pm
New Augusta.....	11:00am	8:01pm
Mahmed.....	11:15am	8:09pm
Ragland.....		8:26pm
McCallum.....	12:05pm	8:33pm
Ar. Hattiesburg.....	12:50pm	8:55pm

SOUTH BOUND. Daily.

No. 5. No. 25.

Ar. Beaumont.....	8:40am	5:00pm
Wingate.....	8:25am	4:25pm
New Augusta.....	8:19am	4:00pm
Mahmed.....	8:11am	3:40pm
Ragland.....	7:54am	3:03pm
McCallum.....	7:47am	2:45pm
Lv. Hattiesburg.....	7:25am	2:00pm

Daily Except Sunday

No. 27. No. 26.

Lv. Ellis Jct. Miss. ....	11:40am	
Ar. Ellis Jct. Miss. ....	1:45pm	
Ar. Ellis Jct. Miss. ....	12:15pm	Lv. 2:00

Ellisville Branch.

Daily Except Sunday

No. 27. No. 26.

Stations

No. 27. No. 26.

Lv. Ellis Jct. Miss. ....

Ar. Ellis Jct. Miss. ....

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